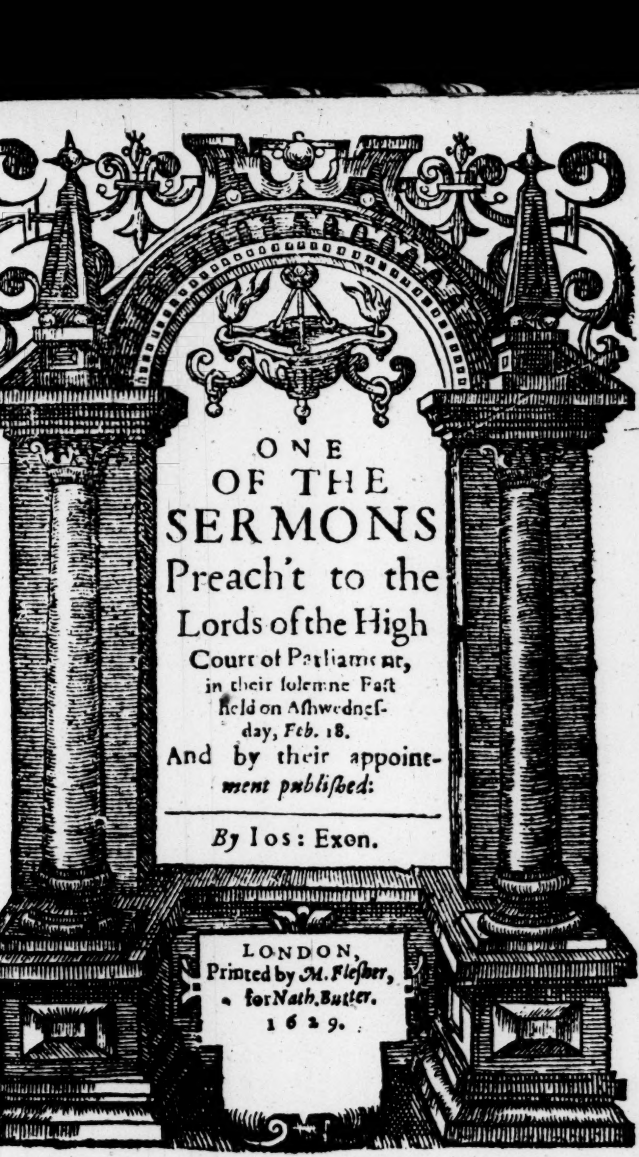

ONE OF THE SERMONS Preach't to the Lords of the High Court of Parliament, in their solemne Fast held on Ashwednesday, *Feb.* 18. And by their appointment *published*:

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Acts 2. 37, 38, 40.

37, *Now when they heard this, they were pricked in their hearts, and said to Peter, and the rest of the Apostles, Men and brethren what shall we doe?*

38, *Then said Peter vnto them, Repent and be baptized, &c. &c.*

40. *And with many other words did he testifie, and exhort them, saying, Saue your selues from this vntoward generation.*

WHo knowes not that *Simon Peter* was a Fisher? that was his trade both by Sea and Land, if we may not rather say, that as *Simon*, he was a Fisherman, but, as

Peter, he was a fisher of men; He that call'd him so, made him so; And surely his first draught of fishes, which, as *Simon*, he made at our Sauiours cõmand, might well be a true type of the first draught of men, which, as *Peter*, hee made in this place; for, as then, the nets were ready to cracke, and the ship to sinke, with store; so here, when he threw forth his first drag-net of heauenly doctrine, & reproofe, three thousand soules were drawne vp at once. This text was as the sacred cord, that drew the net together, and pull'd vp this wondrous shole of conuerts to God; It is the summe of Saint *Peters* Sermon, if not at a Fast, yet at a generall humiliation, which is more and better; (for where-

fore

fore faſt we but to be humbled? and if wee could bee duely humbled, without faſting, it would pleaſe God a thouſand times better, then to faſt formally, without true humiliation; Indeed, for the time, this was a feaſt, the feaſt of Pentecoſt; but for the eſtate of theſe Iewes, it was *dies cinerum*, a day of contrition; a day of deepe hunger, and thirſt after righteouſneſſe, *Men and brethren, what ſhall we doe?* Neither doubt I to ſay, that the feſtiuity of the ſeaſon added not a little to their humiliation; like as wee are neuer ſo apt to take cold, as vpon a ſweat: and that winde is euer the keeneſt, wch blowes cold out of a warm coaſt; No day could be more afflictiue then an Aſhwedneſday,

that ſhould light vpon a ſolemne Pentecoſt; ſo it was here: Euery thing anſwered well; The Spirit came downe vpon thē in a mighty winde; and behold, it hath ratled their harts together; the houſe ſhooke in the deſcent, and behold here, the foundations of the ſoule were moued; Fiery tongues appeared, & here their breſts were inflamed; Clouen tongues, and here their hearts were cut in ſunder. The words were miraculous, becauſe in a ſupernaturall, and ſudden variety of language; the matter diuine, laying before them both the truth of the Meſſiah, and their bloody meaſure offered to that Lord of life, and now *Compuncti cordibus*, they were pricked in their hearts. Wiſe *Salomon* ſayes,

The

The words of the wise are like goads, and nayles; here they were so; Goades, for they were, *compuncti*, pricked; yea, but the goad could not goe so deepe, that passeth but the skin; they were nayles, driuen into the very heart of the auditors, vp to the head; the great Master of the Assembly, the diuine Apostle had set them home, *they were pricked in their hearts*. Neuer were words better bestowed. It is an happy blood-letting that saues the life, this did so here: wee looke to the signe commonly in phlebotomy, it is a signe of our idle and ignorant superstition, Saint *Peter* here saw the signe to be in the heart, and he strikes happily, *Compuncti cordibus*, they were pricked in their hearts, and said,

Men

Men and brethren, what ſhall we doe?

Oh, what ſweet Muſick was this to the Apoſtles eare? I dare ſay, none but heauen could afford better; what a pleaſing ſpectacle was this anguiſh of their wounded ſoules? To ſee men come in their zealous deuotions, and lay downe their moneyes (the price of their alienated poſſeſſions) at thoſe Apoſtolike feet, was nothing to this; that they came in a bleeding contrition, & proſtrated their penitent and humbled ſoules at the beautifull feet of the meſſengers of peace, with *Men and brethren what ſhall we doe?* Oh when, when ſhall our eyes be bleſſed with ſo happy a proſpect? How long ſhall wee thunder out Gods fearfull iudgements

ments againſt wilfull ſinners; how long ſhall wee threaten the flames of hell to thoſe impious wretches, who crucifie againe to thẽſelues, the Lord of life, ere we can wring a ſigh, or a teare from the rocks of their hearts or eyes? Woe is me that wee may ſay too truely, as this *Peter* did of his other fiſhing; *Maſter, we haue trauailed all the night and caught nothing.* Surely, it may well goe for night with vs, whiles wee labour and preuaile not. Nothing? not a ſoule caught? Lord what is becomne of the ſucceſſe of thy Goſpel? *Who hath beleeued our report, or to whom is the arme of the Lord reuealed?* Oh God, thou art euer thy ſelfe, thy truth is eternall, hell is where it was; if we be leſſe worthy

worthy then thy firſt meſſengers; yet what excuſe is this to the beſotted world, that through obdurednesse and infidelity it will needs periſh? no man will ſo much as ſay with the Iewes, What haue I done, or with Saint *Peters* auditors, what ſhall I doe? Oh fooliſh ſinners, ſhall yee liue here alwayes; care ye not for your ſoules; is there not an hell that gapes for your ſtubborne impenitence? Goe on, if there bee no remedy, goe on, and dye for euer; we are guiltleſſe, God is righteous, your damnation is iuſt; But, if your life bee fickle, death vnauoydable, if an euerlaſting vengrance be the neceſſary reward of your momentany wickednes; Oh turne, turne frō your euill waies; and

and in an holy distraction of your remorsed soules say, with these Iewes, *Men and brethren what shall we doe?* This from the generall view of the occasion; wee descend to a little more particularitie.

Luke, the beloued Physitian, describes Saint *Peters* proceeding here, much after his owne trade; as of a true spirituall physitian; who finding his Countrymen the Iewes in a desperate, and deadly condition, gasping for life, struggling with death, enters into a speedy and zealous course of their cure; And first hee begins with the Chyrurgicall part; and finding them rancke of blood, and that foule, and putrified, hee lets it out (*compuncti cordibus*) where

where wee might ſhow you the inciſion, the veine, the lancet, the orifice, the anguiſh of the ſtroke: The inciſion, *compuncti, they were pricked*; The veine in their hearts; Smile not now, ye Phyſitians, if any heare me this day, as if I had paſſed a ſolæciſme, in telling you theſe men were pricked in the veine of the heart, talke you of your *Cephalica*, and the reſt, and tel vs of another ciſtern from whēce theſe *tubuli ſanguinis* are deriued; I tell you againe (with an addition of more incongruities ſtill) that God and his diuine Phyſitians doe ſtill let blood in the median veine of the hart; The lancet is the keene and cutting reproofe of their late barbarous crucifixion of their holy and moſt innocent

nocent and benigne Sauiour; The orifice, is the eare, (*when they heard this* :) what euer the locall diſtance bee of theſe parts; ſpiritually, the eare is the very ſurface of the heart; and whoſoeuer would giue a medicinall ſtroke to the heart muſt paſſe it through the eare, the ſenſe of diſcipline and correction : The anguiſh bewrayes it ſelfe in their paſſionate exclamation; *Men and brethren what ſhall we doe ?*

There is none of theſe, which my ſpeech might not well take vp, if not as an houſe to dwell in, yet as an Inne to reſt and lodge in; but I will not ſo much as bayt here; onely wee make this a thorow fare to thoſe other ſacred preſcriptions of ſauing remedies: which

which are three in number. The firſt is, euacuation of ſinnes by a ſpeedy repentance μετανοίτε; The ſecond, the ſoueraigne bath or lauer of regeneration, Baptiſme. The third, dieteticall and prophylacticall receipts of wholeſome caution: which I meane (with a determinate præterition of the reſt) to ſpend my houre vpon, *Saue your ſelues from this vntoward generation.* But, ere I pitch vpon this moſt vſefull and ſeaſonable particularity, let mee offer to your thoughts the ſpeedy application of theſe gracious remedies; The bleſſed Apoſtle doth not let his patients languiſh vnder his hand in the heats and colds of hopes and feares; but ſo ſoon as euer the word is out of their mouthes,

Men and brethren, what ſhall we doe? hee preſently adminiſtreth theſe ſoueraigne receipts, *Repent, be baptized, ſaue your ſelues.* In acute diſeaſes wiſe phyſitians will leeſe no time; onely delay makes ſome diſtempers deadly. It is not for vs to let good motiõs freeze vnder our fingers; How many gleeds haue dyed in their aſhes, which if they had beene ſpeedily blowne, had riſen into comfortable flames? The care of our zeale for God muſt be ſure to take all opportunities of good; This is the Apoſtles (καιρὸν ἐξαγοραζόμενοι) ſeruing the time; that is, obſeruing it; not for conformity to it when it is naught, (fye on that baſeneſſe, no let the declining time come to vs, vpon true and conſtant grounds, let not

vs ſtoope to it, in the termes of the ſeruile yeeldance of *Optatus* his Donatiſts, *Omnia pro tempore, nihil pro veritate*) not, I ſay, for conformity to it, but for aduantage of it; The embleme teaches vs to take occaſion by the forelocke, elſe we catch too late. The Iſraelites muſt goe forth and gather their Manna, ſo ſoone as it is faln; if they ſtay but till the Sunne haue raught his noone-point, in vaine ſhall they ſeeke for that food of Angels. Saint *Peter* had learnt this of his Maſter; when the ſhoale was ready, Chriſt ſayes, *Laxate retia*, *Luk.5.14.* what ſhould the net doe now in the ſhip? When the fiſh was caught, Chriſt ſayes, *Draw vp againe*, what ſhould the net doe now in the Sea? What ſhuld

ſhould I aduiſe you Reuerend Fathers and brethren (the Princes of our Iſrael, as the Doctors are called, *Iudges* 5. 9.) to ſpeake a word in ſeaſon; what ſhould I preſume to put into your hands, *theſe apples of gold, with pictures of ſiluer?* What ſhould I perſwade you (to theſe ἅπτα πτερόεντα) to wing your words with ſpeed, when the neceſſity of endangered ſoules calls for them? Oh let vs rowe hard whiles the tyde of grace ſerues; when we ſee a large doore, and effectuall opened vnto vs, let vs throng in, with a peaceable and zealous importunity to be ſure; Oh let vs preach the word εὐκαίρως ἀκαίρως, *In ſeaſon, out of ſeaſon*; and carefully watch for the beſt aduantages of preuailing, and

when the yron of mens hearts is ſoftned by the fire of Gods Spirit, and made flexible by a meet humiliation, delay not to ſtrike, and make a gracious impreſſion, as Saint *Peter* did here, *Repent, bee baptized; Saue your ſelues from this vntoward generation.*

Now to the maine, and all-ſufficient *Recipe* for theſe feeling diſtempers; *ſaue your ſelues.* This is the very extracted quinteſſence of Saint *Peters* long Sermon; in wᶜʰ alone is included and vnited the ſoueraigne vertue of Repentance, of Baptiſme, of whatſoeuer helpe to a conuerting ſoule; ſo as I ſhall not need to ſpeake explicitely of them, whiles I enlarge my ſelfe to the treating of this vniuerſall remedy, *Saue your ſelues from*

from this vntoward generation.

Would you thinke that Saint *Luke* hath giuen mee the diuiſion of this, whether Text, or, ſermon of Saint *Peter*? ye ſhall not find the like otherwhere; here it is clearly ſo: διεμαρτύρετο καὶ παρεκάλει· He teſtifies, he exhorts; he teſtifies what he thinkes of the times; he exhorts or beſeeches, (as the Syriacke turnes it) to auoyd their danger; both of them, as St. *Auſten* well, referre to this one diuine ſentence: The parts whereof then, are in Saint *Lukes* diuiſion; *Peters* reprehenſory atteſtation, and his obteſtation; His reprehenſory atteſtation to the common wickednesſe, γενεᾶ σκολιᾶ; His obteſtation of their freedome and indemnity, σωθῆτε; *Saue*

your ſelues.

To beginne with the former; what is a generation? what is an vntoward generation? Either word hath ſome little miſt about it; The very word, *generation*, hath begot multiplicity of ſenſes: without all perplexednesse of ſearch, wee will ſingle out the properly intended for this place; As times, ſo, wee in them, are in continuall paſſage; euery thing is in motion; the Heauens do not more moue aboue our heads, in a circular reuolution, then we here on earth doe by a perpetuall alteration; now all that are contained in one liſt of time, whether fixed, or vncertaine, are a generation of men; Fixed; ſo *Suidas* vnder-reckons it by ſeuen yeares; but the ordi-

ordinary rate is an hundred; It is a cleare text, *Gen.* 15. 16. *But in the fourth generation, they ſhall come hither againe*; when is that? (to the ſhame of *Galatinus*, who cloudes it with the fancy of the foure kinds, or manners of mans exiſtence:) *Moſes* himſelfe interprets it, of foure hundred yeares, *verſ.* 13. Vncertaine; ſo *Salomon*; *One generation paſſeth, another commeth*; The very terme implyes tranſitorineſſe: It is with men, as with Raſpices, one ſtalk is growing, another growne vp, a third withered, & all vpõ one root; Or, as with floures, & ſome kinds of flyes, they grow vp, and ſeed, and dye; Yee ſee your condition, oh ye great men of the earth, It is no ſtaying here; *Orimur, morimur*; after

the acting of a ſhort part vpon this ſtage, ye muſt withdraw for euer; make no other account, but, with *Abraham*, to ſerue your generation, and away; ye can neuer more fitly heare of your mortality then now, that yee are vnder that roofe which couers the monuments of your dead, and forgotten Progenitors.

What is an *vntoward generation?* σκολια? It is promiſcuouſly turned froward, peruerſe, crooked; The oppoſitiō to τὰ σκόλια is, ἐὶς εὐθειαν: All is as one, what euer ſwarues from the right is crooked; The Law is a right line, and what crookedneſſe is in nature, frowardneſſe, and vntowardneſſe is in morality. Shortly, there is a double crookedneſſe and vntowardnes;

One

One negatiue, the other, poſitiue; The firſt, is a failing of that right we ſhould either haue, or be; The ſecond, a contrary habit of vicious qualities; and both theſe, are, either in *credendis*, or *agendis*; In matter of faith, or matter of fact. The firſt, when wee doe not beleeue, or doe what we ought; the ſecond, when we miſ-beleeue, or miſ-liue.

The firſt is an vntowardneſſe of omiſſion; the ſecond of commiſſion. The omiſſiue vntowardneſſe ſhall lead the way; and that, firſt, in matter of beleefe. This is it whereof our Sauiour ſpake to the two Diſciples in their warme walke to *Emaus*, *O fooles, and ſlow of heart to beleeue*; whereof the proto-martyr *Stephen* to his audi-

auditors, (σκληροτράχηλοι;) The ſtiffe necke, the vncircumciſed eare, the fat heart, the blinded eye, the obdurate ſoule (*quæ nec mouetur precibus, nec cedit minis*, as *Bernard*) are wont to be the expreſſions of this vntowardneſſe.

If theſe Iewes, then, after ſo cleare predictions of the Prophets, after ſo miraculous demonſtrations of the diuine power of Chriſt; after ſo many graues ranſackt, dead rayſed, deuils eiected, limmes and eyes new-created; after ſuch teſtimonies of the ſtarre, Sages, Angels, God himſelfe; after ſuch triumphes ouer death and hell, doe yet detrect to beleeue in him, and to receiue him for their Meſſias, moſt iuſtly are they, in this firſt kinde, σκόλια γενεὰ a froward

ward generation; And ſo is any Nation vnder heauen, that followes them in the ſteps of their peeuiſh incredulity, more or leſſe; ſhutting their eyes vpon the glorious light of ſauing Truth; like that ſullen Tree, in the Indies, which, they ſay, cloſes it ſelfe againſt the beames of the riſing Sunne, and opens onely to the dampiſh ſhades of the night; where wee muſt take this rule with vs; a rule of moſt iuſt proportion; that the meanes of light to any Nation aggrauate the haynouſneſſe, and damnableneſſe of their vnbeleefe: The time of that ignorance God regarded not, *but now*: ſaith Saint *Paul* to the *Athenians*, *Acts* 17. If I had not comne, and ſpoken to them, they

they ſhould haue had no ſinne; ſaith our Sauiour, *Iob.* 15. 22. Thoſe that walke in Cimmerian, in Egyptian darkeneſſe, it is neither ſhame, nor wonder, if they either erre, or ſtumble; but, for a man to ſtumble the Sunne in the face, or to grope by the walles at noone in the midſt of *Goſhen*, is ſo much more hatefull, as the occecation is more willing.

The later, which is the negatiue vntowardneſſe in action, is, when any Nation failes palpably in thoſe holy duties of Piety, Iuſtice, Charity, which the royall Law of their God requireth. Of this kinde are thoſe vſuall complaints; The feare of God is not before their eies. God looked to ſee if there were any that looked after

after God, and behold there was none; The righteous is perished from the children of men; Behold the teares of the oppressed, and none comforted them. The Prophets are full of these querulous notes; there is not a page of them free, yea hardly shall yee meet with one line of theirs, which doth not brand their Israel with this defect of holinesse.

From the negatiue, cast your eyes vpon the positiue crookednesse, or vntowardnesse; That is, in matter of faith, the maintenance of impiety, mis-beleefe, heresie, superstition, atheisme, and what euer other intellectuall wickednesse. In matter of fact, Idolatries, profane cariage, violation of Gods dayes and ordinances;

ces, diſobediences, murders, adulteries, thefts, drunkenneſſe, lyes, detractions, or any other actuall rebellion againſt God. Behold, I haue drawne forth before you an helliſh rabble of ſinnes, enow to marre a world; what euer Nation now or ſucceſſion of men abounds either in theſe ſinfull omiſſions, or theſe haynous commiſſions; whether in matter of iudgement, or manners, is σκολια γενεα an *vntoward generation*; That which makes a man crooked, or vntoward, makes a generation ſo; for what is a generation, but a reſultance of men? their number doth not vary their condition. But let not our zeale (as it oft doth) make vs vncharitable; when a whole generation

is

is taxed for vntowardneſſe, think not that none are free. No, not one, ſaith the Pſalmiſt; by way of feruent aggrauation; All ſeeke their owne, ſaith the Apoſtle; all, in compariſon: but, neuer times were ſo ouer-growne with iniquity, as that God hath not left himſelfe ſome gracious remainders; when the theeuiſh *Chaldeans* and *Sabeans* haue done their worſt, there ſhall be a meſſenger, to ſay I am eſcaped; Neuer was harueſt or vintage ſo curiouſly inned, that ſome gleanings were not left in the field; ſome cluſters among the leaues: But theſe few, if they may giue a bleſſing to the times, yet they cannot giue a ſtyle; the denomination ſtill followes the greater (though the worſe) part;

part; let these bee neuer so good; the generation, is, and is noted for euill. Let me therefore here commend to your better thoughts these three emergent considerations: 1. The irreparable wrong, and reproach that lewd men bring vpon the very ages and nations where they liue. 2. The difference of times, and ages, in respect of the degrees of euill. 3. The warrant of the free censure of ill-deseruing times, or Nations.

It were happy if the iniury of a wicked man could bee confined to his owne bosome, that he only should fare the worse for his sins; ἐυδόκησοι &c. as the Greeke rule runnes; If it were but *selfe-do, selfe-haue*, as the old word is; But

But as his lewdneſs is (like ſome odious ſent) diffuſed through the whole roome where he is; ſo it reacheth to earth and heauen; yea to the very times and generations, vpon which he is vnhappily falne. Doubtleſſe there were many worthy Saints in theſe very times of Saint *Peter*; there was the bleſſed mother of Chriſt, the paragon of ſanctity; there was a beauye of thoſe deuout, and holy dames that attended the doctrine, bewayled the death, and would haue embalmed the corps of our bleſſed Sauiour; there were the twelue Apoſtles; the ſeuentie Diſciples; the hundred and twenty names that were met in one roome at *Ieruſalem*, *Acts* 1. 25. The fiue hundred brethren that

ſaw Chriſt after his glorious and victorious reſurrection; beſides thoſe many thouſands, that beleeued, through their word, in all the parts of *Iudea*, and *Galilee*; yet, for all that, the Apoſtle brands this with σκολια γενεα, *an vntoward generation.*

It is not in the vertue of a few to drowne the wickedneſſe of the more; If we come into a field that hath ſome good plenty of corne, and ſome ſtore of weeds, though it be red with poppy, or yellow with carlocke, or blew with wild bottles or ſcabious, we ſtill call it a corne field; but, if we come into a barne-floore, and ſee ſome few graines ſcattered amongſt an heape of chaffe, we do not call it a corne-heape, the quan-

tity

tity of the offall deuoures the mention of those insensible graines: Thus it is with times, and nations; A little good is not seene amongst much ill; A righteous *Lot* cannot make his City to be no *Sodom*; wickednesse as it helps to corrupt, so to shame a very age. The Orator *Tertullus*, when hee would plead against *Paul*, sayes, We haue found this man (*vulgar.*) a pestilence, *Act.* 24. 5. Foolish *Tertullus*, that mistooke the Antidote for the poyson, the remedy for the disease, but had S. *Paul* beene such as thy mes-prisin supposed him, he had beene such as thy vniust imagination now makes thy selfe, (*vulgar.*) the plague of thy people. A wicked man is a perfect contagion,

he infects the world with ſinne, the very age with infamy; *Malus vir malum publicum*, is not a more old, then true word; Are there then in any nation vnder heauen lewd miſcreants, whoſe hearts are Atheiſts, whoſe tongues are blaſphemers, whoſe bodies are ſtewes; whoſe lips are nothing but a factory of cloſe villany; let them pleaſe themſelues, and let others (if ye will) applaud them for their beneficiall contributions to the publike affaires, in the ſtyle of *bonus ciuis*, a good patriot; as men whoſe parts may be vſefull to the weale-publike; but, I ſay, ſuch men are no better then the bane of their Country, the ſtayne of their age; *Turpis eſt pars quæ ſuo toti non conuenit*, as *Gerſon* well,

It

It is an ill member, for which all the body fares the worſe: Heare this then, ye glorious ſinners, that bragge of your good affections, and faithful ſervices to your deare Country; your hearts, your heads, your purſes, your hands (yee ſay) are preſt for the publike good; yea, but are your hearts godleſſe? are your liues filthy? let me tell you, your ſinnes doe more diſſeruice to your nation, then your ſelues are worth: All your valor, wiſedome, ſubſidiary helps cannot counterpoiſe one dramme of your wickedneſſe; Talke what yee will; ſinne is a ſhame to any people, ſaith wiſe *Salomon*; yee bring both a curſe, and a diſhonor vpon your Nation; It may thank you for the hateful ſtyle of

(σκολιὰ γενεὰ,) a froward *generation*: This, for our first obseruation.

Neuer *generation* was so straight, as not to be distorted with some powerfull sinnes, but there are differences, and degrees in this distortion; euen in the very first world were Giants, as *Moses* tells vs *Gen.* 6. 4. which, as our Mythologists adde, did (πολεμεῖν) bid battle to heauen.

In the next, there were mighty hunters, proud *Babel*-builders; after them followed beastly Sodomites: It were easie to draw downe the pedegree of euills throughall times, till wee come to these last, which the holy Ghost markes out for perillous; yet some generation is more eminently sinfull then other; as the

Sea is in perpetuall agitation, yet the Spring tydes riſe higher then their fellowes; hence Saint *Peter* notes this his *generation* with an emphaſis of miſchiefe (τῆς γενεᾶς ταύτης) here is a tranſcendency of euill; what age may compare with that, which hath embrued their cruell hands in the blood of the Sonne of God? That roaring Lyon is neuer ſtill, but there are times, wherein he rageth more, as he did and doth in the firſt, in the laſt dayes of the Goſpel. The firſt, that he might blocke vp the way of ſauing truth; The laſt, for that hee knowes his time is ſhort. There are times that are poyſoned with more contagious hereſies, with more remarkeable villanies; It is not my meaning to ſpēd

time in abridging the ſacred Chronologies of the Church, and to deduce along the curſed ſucceſſions of damnable errours from their helliſh originall; onely let me touch at the notable difference betwixt the firſt, and the laſt world; In the firſt (as *Epiphanius* obſerves) ὅπου ἑτεροδοξία, ὅπου ὄνομα αἱρέσεως, οὐδὲ εἰδωλολατρεία, there was neither diuerſity of opinion, nor mention of hereſie, nor act of idolatry, μόνον εὐσέβεια καὶ εὐσέβεια: onely piety, and impiety diuided the world; whereas now, in the laſt (which is the wrangling and techy dotage of the decrepit world) here is nothing but vnquiet claſhings of opinion, nothing but foule hereſie, either maintained by the guilty, or imputed to the innocent, nothing

thing but groſſe idolatry in paganiſme, in miſ-beleeuing Chriſtianity; and (woe is me that I muſt ſay it) a coloured impiety ſhares too much of the reſt; My ſpeech is glided, ere I was aware, into the third head of our diſcourſe; and is ſuddenly falne vpon the practiſe of that, which S. *Peters* example here warrants, the cenſure of ill deſeruing times: which I muſt craue leaue of your honorable & Chriſtian patience, with an holy and iuſt freedome, to proſecute.

It is the peeuiſh humour of a factious eloquence to aggrauate the euills of the times; which, were they better then they are, would be therefore cryed down in the ordinary language of male-

con-

contented ſpirits, becauſe preſent; But, it is the warrantable, and neceſſary duty of S. *Peter*, and all his true Euangelicall ſucceſſours, when they meet with a froward generation, to call it ſo.

How commonly doe we cry out of thoſe querulous *Michaiahs*, that are ſtill propheſying euill to vs, and not good? No theme but ſinnes, no ſawce but vineger: Might not one of theſe galled Iewes of S. *Peters* auditory haue ſtarted vp; and haue thus challenged him for this tartneſſe; what meanes this hard cenſure? why doe you ſlander the time? *Salomon* was a wiſe man, and he ſayes, Say not thou, what is the cauſe that the former dayes were better then theſe? for thou doſt not

not enquire wiſely concerning this: this is but a needleſſe rigor; this is but an enuious calumny: The generation were not vntoward; if your tongue were not vncharitable. The Apoſtle feares none of theſe curriſh oblatrations; but contemning all impotent miſ-acceptions, calls them what he findes them, *A froward generation*: And well might hee doe ſo; his great Maſter did it before him, *an euill and adulterous generation*; and the harbinger of that great Maſter fore-ranne him in that cenſure, *O generation of Vipers*, *Mat.* 3. 7. and the Prophets led the ſame way to him in euerie page. And why doe not we follow *Peter* in the ſame ſteppes wherein *Peter* followed Chriſt,

and

and Christ his fore-runner, and his fore-runner the Prophets? Who should tell the times of their sinnes, if wee be silent? Pardon me, I beseech you, most noble, reuerend, and beloued hearers; necessity is layd vpon me; in this day of our publique mourning, I may not be as a man in whose mouth is no reproofes. Oh let vs bee thankfull for our blessings, wherein, through the mercy of God, we outstrip all the nations vnder heauen; but withall, let vs bewaile our sinnes, which are so much more grieuous, because ours. Would to God it were no lesse vniust, then vnpleasing to complaine of this as an vntoward generation; There be foure things that are wont both to make vp and

and euince the prauity of any generation; (woe is mee that they are too apparently met in this) multitude of sinnes, magnitude of sinnes, boldnesse of sinne, impunity of sinning; Take a short view of them all: you shall see that the multitude is such, as that it hath couered the earth; the magnitude such, as hath reacht to heauen; the boldnesse such as out-faceth the Gospel, the impunity such as frustrates the wholsome lawes vnder which we liue.

For the multitude, where is the man that makes true conscience of any the Lawes of his God? and if euery man violate all the lawes of God, what do all put together? our forefathers sinnes were but as drops, ours are as torrents. Instance

ſtance in ſome few; Cannot we our ſelues remember, ſince a debaucht Drunkard was an Owle among birds, a beaſt of men, a monſter of beaſts; abhorred of men, ſhouted at by children? Is this ſight now any newes to vs? Is not euery Tauern a ſtye of ſuch ſwine? Is not euery ſtreet indented with their ſhamefull ſtaggerings? Is there not now as much ſpent in wanton ſmoake, as our honeſt forefathers ſpent in ſubſtantiall hoſpitality?

Cannot we remember, ſince oathes were ſo geaſon, and vncouth, that their ſound ſtartled the hearer, as amazed at the ſtrange language of treaſon againſt the God of heauen, now they fill euery mouth, and beat euery eare in a

neg-

neglected familiarity? What shold I tell you of the ouergrowne frequence of oppressions, extortions, iniurious and fraudulent transactions, malitious suites; the neighbour walls of this famous adioyning Pallace can too amply witnesse this truth, whose roofe if (as they say) it will admit of no Spiders, I am sure, the floore of it yeelds venome enough, to poyson a Kingdome: What shold I tell you of the sensible declination to our once loathed superstitions; of the common trade of contemptuous dis-obediences to lawfull authority, the scornefull vnderualuing of Gods messengers; the ordinary neglect of his sacred ordinances; what speake I of these and thousands more?

There

There are Arithmeticians that haue taken vpon them to count how many cornes of ſand would make vp the bulke of heauen and earth; but no Art can reckon vp the multitude of our prouoking ſinnes.

Neither doe they more exceed in number, then magnitude; Can there be a greater ſinne then Idolatry? Is not this (beſides all the reſt) the ſinne of the preſent Romiſh generation? One of their owne confeſſes (as he well may) that were not the bread tranſubſtantiate, their Idolatry were more groſſe, then the heatheniſh; loe, nothing excuſes them but an impoſſible figment, Know, O yee poore, ignorant ſeduced ſoules, that the bread can bee no more turned

turned into God; then God can be turned into bread, into nothing; the very omnipotent power of God barres theſe impious contradictions. My heart trembles therfore and bleeds to thinke of your higheſt, your holieſt devotions. Can there be a greater ſinne then robbing of God? This is done by our ſacrilegious Patrons: Can there bee a greater ſinne then tearing God out of heauen with our bloody and blaſphemous oathes; then the affamiſhing of ſoules by a wilfull, or lazie ſilence; then renting in peeces the bowels of our deare Mother the Church, by our headſtrong, and friuolous diſſentions; then furious murders; then affronts of authority? Theſe, theſe are thoſe huge mountaines

which our Gyantlike preſumption roles vpon each other, to war againſt heauen.

Neither are the ſinnes of men more great, then audacious; yea it is their impudency that makes them hainous; baſhfull offences riſe not to extremity of euill; The ſinnes of exceſſe as they are *opera tenebrarum*, ſo they had wont to bee night-workes, *They that are drunken are drunke in the night*, ſaith the Apoſtle; now, they dare, with *Abſaloms* beaſtlineſſe, call the Sun to record: Saint *Bernard* tells vs of a *Dæmon meridianus*, a noone-Deuill, out of the vulgar miſ-tranſlation of the 90. Pſalme; Surely, that ill ſpirit walkes about buſily, and haunts the licentious conuerſation of inordinate men.

Vniuſt

Vniuſt exactions of griping Officers had wont to creepe in vnder the modeſt cloke of voluntary curteſie, or faire conſiderations of a befriended expedition, now they come like *Elies* ſonnes, Nay but, *Thou ſhalt giue it me now, and, if not, I will take it by force,* 1 *Sam.* 2.16.

The legall theſts of profeſſed vſurers, and the crafty compacts of ſlie oppreſſors, dare throw downe the gantlet to iuſtice; and inſolent diſobediences doe ſo to authority; And when wee denounce the fearfull iudgements of God againſt all theſe abhominable wickedneſſes; the obdured ſinner dares ieere vs in the face, and, in a worſe ſenſe aske the diſciples queſtion, *Domine quando fient*

hæc; *Maſter when ſhall theſe things be?* yea their ſelfe-flattering incredulity dare ſay to their ſoule, as *Peter* did to his Maſter, *Fauor thy ſelfe, for theſe things ſhal not happen to thee.*

Neither, laſtly, would ſinne dare to be ſo impudent, if it were not for impunity; it cannot bee but cowardly, where it ſees cauſe of feare; Euery hand is not to be layd vpon euill; If an error ſhould ariſe in the Church; it is not for euery vnlearned tradeſman to caſt away his yard-wand, and take vp his pen; Wherefore ſerue Vniuerſities, if euery blew apron may at his pleaſure turne Licenciate of Diuinity, and talke of Theologicall queſtions which hee vnderſtands not, as if they were to bee meaſured by the elle. O times! Lord whither will this preſump-

tion grow? *Deus, omen, &c.* If folly, if villanie bee committed in our Iſrael, it is not for euery man to be an Officer; *Who made thee a Iudge?* was a good queſtion, though ill asked. But I would to God wee had more cauſe to complaine of the preſumption of them who meddle with what they ſhould not, then the neglect of thē who meddle not with what they ſhould; Woe is me the floodgates of euill are (as it were) lift open, and the full ſtreame guſheth vpon vs; Not that I would caſt any aſperſion vpon ſacred ſoueraignty; No, bleſſed bee God for his deare anointed; of whom we may truly, and ioyfully ſay, that in imitation of him whom he repreſents, hee loues iuſtice, and hates

iniquity ; It is the partiality or ſlackneſſe of the ſubordinate inferiour executions that is guilty of this preualence of ſinne ; what can the head do where the hands are wanting ? to what vſe is the water deriued from the ceſterne, into the pipes, if the cocke be not turned ? What auailes it that children are brought to the birth, if there want a midwifry to deliuer them ? Can there poſſibly be better Lawes, then have in our times beene enacted, againſt drunkenneſſe ? where, or when are they executed ? Can there bee a better Law made for the reſtraint of too too common oathes ? who vrges, who payes that iuſt mulct ? Can there be better lawes againſt wilfull Recuſancy, againſt Symony, againſt

againſt Sacriledge? how are they eluded by fraudulent euaſions? Againſt neglect of Diuine Seruice; yet how are they ſleighted? againſt the lawleſſe wandring of lazie vagabonds; yet, how full are our ſtreets, how empty our Correction-houſes? Laſtly, (for it were eaſie to be endleſſe) can there bee better lawes then are made for the puniſhment of fornications, adulteries, and all other fleſhly inordinateneſſes? how doth bribery & corruption ſmother theſe offences, as if the ſinnes of men ſerued onely to enrich couetous Officers? Now, put all theſe together, the multitude, the magnitude, the boldneſſe, the impunity of ſinne, and tell me whether all theſe doe not make this of

ours, *generationem prauam, a froward generation*; So as wee may too wel take vp *Esayes* complaint, *Ah sinfull nation, a people laden with iniquity, a seed of euill doers, children that are corrupters. Esa.* 1.4. Honorable & beloued, how should we be humbled vnder the hand of our God, in the sense of our many, great, bold and lawlesse sinnes? What sackcloth, what ashes can be enough for vs? Oh that our faces could bee couered with confusion; that wee could rend our hearts, and not our garments; Be afflicted, and mourne, and weepe, and thus *Saue your selues from this froward generation.*

And so from St. *Peters* attestation to their wickednesse, wee descend to his obtestation of their re-

redreſſe, *Saue your ſelues*. We muſt be ſo much ſhorter in the remedie, as we haue beene longer in the diſeaſe. The remedy is but of a ſhort ſound, but of a long extent, Σωθητε. I vrge not the paſſiueneſſe of this aduiſe; that it is not, *Saue your ſelues*, but, *Be ye ſaued*: God is iealous of aſcribing to vs any power vnto good; we haue ability, we haue will enough to vndoe our ſelues; ſcope enough to hell-ward; neither motion nor will to good; that muſt bee put into vs by him that giues both *poſſe, & velle, & poſſe velle*; power to will, and will to do. This (Sauing) compriſes in it three great duties, Repentance for our ſinne; Auoidance of ſinners; Reluctation to ſin and ſinners.

Re-

Repentance. Perhaps, as St. *Chryſoſtome*, and *Cyril* think, ſome of theſe were the perſonall executioners of Chriſt; If ſo, they were the worſt of this generation; and yet they may, they muſt ſaue themſelues from this generation, by their vnfained repentance: Howſoeuer, they made vp no ſmall peece of the euill times, and had need to bee ſaued from themſelues, by their hearty contrition; Surely thoſe ſinnes are not ours, whereof we haue truly repented; The skin that is once waſhed is as cleane from ſoile, as if it had neuer beene foule; Thoſe legall waſhings, and rinſings ſhewed them what they muſt do to their ſoules, to their liues; This remedie, as it is vniuerſall, ſo it is perpetuall;

petuall; the warme waters of our teares, are the ſtreames of Iordan to cure our Leproſie, the Siloam to cure our blindneſſe, the poole of Bethesda to cure all our lameneſſe, and defects of obedience; Alas, there is none of vs but haue our ſhare in the common ſinnes; The beſt of vs hath helpt to make vp the frowardneſſe of our generation; Oh that we could vn-ſin our ſelues by our ſeaſonable repentance; *Cleanſe your hands ye ſinners, and purge your hearts yee double minded.*

Auoydance is the next; Auoidance of all vnlawfull participation; There is a participation naturall, as to liue in the ſame ayre, to dwell in the ſame earth, to eat of the ſame meat; this we cannot auoid,

auoid, vnleſſe wee would goe out of the world, as St. *Paul* tells his *Corinthes*. There is a ciuill participation, in matter of commerce, and humane neceſſary conuerſation; This we need not auoid with Iewes, Turkes, Infidels, Heretickes. There is a ſpirituall participation in morall things, whether good, or euill: In theſe lyes this σωθηναι; and yet, not vniuerſally neither; wee are not tied to auoid the ſeruices of God, and holy duties for the commixture of leud men, as the fooliſh Separatiſts haue fancied; it is participation in euill that wee are here charged to auoid; although alſo intireneſſe, euen in ciuill conuerſation, is not allowed vs with notoriouſly wicked and

and infectious persons; The Israelites must hye them from the Tents of *Corah*; and, *Come out of her my people.* Chiefly, they are the sins from which wee must saue our selues, not the men; if, not rather, from the men for the sinnes; Haue no fellowship with the vnfruitfull workes of darkenesse, saith St. *Paul*, *Ephes.*5.12. commenting vpon this ἀφορμὴ of St. *Peter.*

There is nothing more ordinarie with our Casuists, then the nine wayes of participation, which *Aquinas*, and the Schooles following him haue shut vp in two homely verses, *Iussio, consilium, &c.* The summe is, that we doe not saue our selues from euill, if either we command it, or coun-

counſell it, or conſent to it, or ſooth it, or further it, or ſhare in it, or diſſwade it not, or reſiſt it not, or reueale it not; Here would be worke enough (you ſee) to hold our preaching vnto St. *Pauls* houre, midnight; but I ſpare you, and would be loath to haue any *Eutychus*: Shortly, if we would ſaue our ſelues from the ſin of the time, wee may not command it, as *Iezebel* did to the Elders of *Ieſreel*; we may not aduiſe it, as *Ionadab* did to *Amnon*; wee may not conſent to it, as *Bathſheba* did to *Dauid*; wee may not ſooth it, as *Zidkijah* did to *Ahab*; wee may not further it, as *Ioab* did to *Dauid*; we may not ſhare in it, as *Achitophel* did to *Abſalom*; we may not forbeare to diſſwade it, as *Hirah* the

the Adullamite to *Iudah*; to reſiſt it, as partiall Magiſtrates; to reueale it, as trecherous confeſſaries.

But, of all theſe, (that we may ſingle out our laſt and vtmoſt remedy) here muſt bee a zealous reluctation to euill; All thoſe other negatiue cariages of not commanding, not counſelling, not conſenting, not ſoothing, not abetting, not ſharing, are nothing without a reall oppugnation of ſinne. Would we then thoroughly quit our ſelues of our froward generation? wee muſt ſet our faces againſt it to diſcountenance it, wee muſt ſet our tongues againſt it, to controule it; wee muſt ſet our hands againſt it, to oppoſe it; It goes farre that of the Apoſtle, *Yee haue not yet reſiſted vnto blood, ſtri-*

ſtriuing againſt ſinne, Heb. 12. 4. Loe here is a truely heroicall exerciſe for you great Ones; to ſtriue againſt ſinne, not *ad ſudorem* only, as Phyſicians preſcribe, but *ad ſanguinem*; Ye cannot better beſtow your ſelues then (in a loyall aſſiſtance of ſacred authority) vpon the debellation of the outragious wickedneſſe of the times. Theſe are the Dragons, and Gyants, and Monſters, the vanquiſhing wherof hath moralized the Hiſtories of your famous Progenitors. Oh do yee conſecrate your hands, and your hearts to God in beating down the headſtrong powers of euill; and as by repentance, and auoydance, ſo, by reluctation, *Saue your ſelues from this vntoward generation.*

Now,

Now, what need I waſte the time in dehorting your Noble and Chriſtian ingenuity from participation of the Epidemicall ſinnes of a froward generation? It is enough motiue to you, that ſinne is a baſe, ſordid, diſhonourable thing; but, withall, let me adde only one diſſuaſiue from the danger, implyed in the very word *Saue*; for how are wee ſaued but from a danger? The danger both of corruption, and confuſion.

Corruption; ye ſee before your eies that one yawning mouth makes many; This pitch will defile vs; One rotten kernell of the Pomegranate infects the fellowes; Saint *Paul* made that verſe of the heathen Poet, Canonicall, Euill conuerſation corrupts good manners;

ners; What wofull experience haue we, euerie day, of those, who by this meanes from a vigorous heat of zeale, haue declined to a temper of lukewarme indifferencie, and then, from a careleſſe mediocrity, to all extremity of debauchednesse; and of hopefull beginners, haue ended in incarnate deuills? Oh the dangerous, and inſenſible inſinuations of ſinne; If that crafty tempter can hereby worke vs but to one dram of leſſe deteſtation to a familiarly inured euill, hee promiſeth himſelfe the victorie; It is well noted by Saint *Ambroſe*, of that chaſt Patriarch *Ioſeph*, that, ſo ſoone as euer his wanton Miſtreſſe had laid her impure hand vpon his cloake, he leaues it behinde him, ſo that he might

bee ſure to auoyd the danger of her contagious touch; If the Spouſe of Chriſt bee a Lilly among thornes; (by the mighty protection of her omnipotent husband) yet take thou heed, how thou walkeſt amõgſt thoſe thornes, for that Lilly: Shortly, wouldeſt thou not bee tainted with wickedneſſe, abhorre the peſtilent ſocietie of leud men; and by a ſeaſonable ſubduction, thus, *Saue thy ſelfe from a froward generation.*

The laſt and vtmoſt of all dangers is confuſion; That charge of God by *Moſes* is but iuſt, *Numb.* 16.18. Depart, I pray you, from the tents of thoſe men, and touch nothing of theirs, leſt ye periſh in all their ſinnes; Lo, the very ſtati-

on, the very touch is mortall. Indeed, what reaſon is there to hope or to plead for an immunity; If wee ſhare in the worke, why ſhould wee not take part of the wages? *The wages of ſinne is death*; If the ſtorke be taken damage faiſant with the Cranes, ſhee is inwrapped in the ſame net, and can not complaine to bee ſurprized. *Qui cum lupis eſt, cum lupis vlulet*, as he ſaid; Hee that is with wolues, let him howle with wolues: If we bee *fratres in malo*, brethen in euill, we muſt looke to bee inuolued in the ſame curſe; bee not deceiued; honorable and beloued, here is no exemption of greatneſs; nay, contrarily, eminence of place aggrauates both the ſinne, and the iudgement; when *Ezra* heard that the

the hand of the Princes and Rulers had beene chiefe in that great offence, then he rent his cloathes, and tore his haire, *Ezra* 9.3.

Certainly this case is dangerous and fearfull, wherſoeuer it lights; Hardly are thoſe ſinnes redreſſed that are taken vp by the great; Eaſily are thoſe ſins diffuſed, that are warranted by great examples: The great lights of heauen, the moſt conſpicuous Planets, if they be eclipſed, all the Almanacks of all Nations write of it; whereas the ſmall Starres of the Galaxy are not heeded; All the Country runs to a Beacon on fire, no body regards to ſee a ſhrub flaming in a valley; Know then, that your ſins are ſo much greater, as your ſelues are; and, all the comfort that

that I can giue you, without your true repentance, is, That mighty men shall bee mightily tormented; Of all other men therefore be ye most carefull to keepe your selues vntainted with the common sins, and to renew your couenant with God; No man cares for a spot vpon a plaine, russet, riding-suit; but we are curious of a rich robe, euery mote there is an eye-sore; Oh, bee yee carefull to preserue your honour from all the foule blemishes of corruption; as those that know vertue hath a greater share in nobilitie, then blood; Imitate in this, the great frame of the Creation, which still, the more it is remoued from the dregs of this earth, the purer it is; Oh saue yee your

selues

ſelues from this vntoward generation, ſo ſhall yee helpe to ſaue your nation from the imminent iudgements of our iuſt God: ſo ſhall ye ſaue your ſoules in the day of the appearance of our Lord Ieſus Chriſt; to whom, with the Father, and the holy Ghoſt, one infinite God, be all honour, and glory aſcribed, now, and for euer.

FINIS.

12693

Hall, J.

STC 12693

Before it was taken apart, resewn, and rebound (by R. Lunow) this work was bound with several other sermons by Bp. Hall. For list and description see 12711, bound uniformly with this.

While it was in sheets I examined it and found it to be as it is described below:

Collation: A-D^{8} E^{4}.

Condition: All folds were perfectly sound except in the last half-sheet, and all pairs of leaves were normally conjugate.

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